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A  
K E Y,

Opening the Way to every  
C A P A C I T Y ;

How to distinguish the RELIGION  
professed by the People called  
*QUAKERS*, from the *Perversions*  
and *Misrepresentations* of their  
*Adversaries*.

With a brief Exhortation to all Sorts  
of People to examine their *Ways*,  
and their *Hearts*, and *turn* speedily  
to the Lord.

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*The Fifteenth Edition.*

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By WILLIAM PENN.

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T H E

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# THE INTRODUCTION.

Reader,

**O***bserving the prevailing Power of  
Prejudice, and the too great Ea-  
siness of Mankind to be impos'd upon  
by designing Persons, and especially on the  
Side of Uncharitableness, (so depraved is the  
Nature of Man) and considering also what  
mischievous Effects that Evil hath produ-  
ced among too many of all Sorts of People, to  
the Hurt of Civil as well as Religious Society,  
by the Coldness, Jealousie, Uncharitablen-  
ess, and Animosity, even to Hatred and  
Persecution (the very Contraries and Re-  
verse of the true Christian Religion) that  
have thereby abounded, we have the less  
wondered at the hard Treatment we, as a  
People, have suffered from other Perswa-  
sions, almost all of them having in their  
Turn; some I hope, ignorantly, others I fear,  
wilfully, misrepresented our Principles,  
misgiving our plain Meanings, and called*  
A 2 *their*

## The INTRODUCTION.

*their own strained Interpretations, ay, and their downright Perversions too, our Faith and Religion : And thus dressing us in the Bear's Skin, the Credulous have been excited to look upon and treat us as Hereticks, Seducers, Blasphemers, and what not, while (blessed be God) our Aim and Bent have been the very Power and Work of Religion upon our Souls, that we might 'be God's Workmanship through Christ Jesus, his blessed Son and heavenly Agent; taking this to be the very Life and Soul of true Religion; the Effect and Fruit of the divine Nature, which makes us Christians indeed here, and fits us for Glory hereafter. And because we have chosen Retirement, Moderation, Self-Denial, which to be sure are the Solids and Inwards, the Spirit and Substance of Religion, and have therefore waved and sequestered ourselves from more outward and pompous Communions, Offence hath been taken at us, and we have been disingenuously represented to the World; on which Account I have publish'd this little Treatise, for the Sake of others, as well as in our own Vindication, but theirs especially that are under Prejudices*



## The INTRODUCTION.

dices from vulgar Abuses. I would intreat such to consider, that if it be an Evil to judge rashly or untruly of any single Man, how much a greater Sin is it to condemn an whole People: And if the Matter about which the Judgment is made, renders it more or less evil, certainly to condemn the Religion of a whole People in the Lump, which at once comprehends their Faith, Worship and Morals, also must be, if false or mistaken, as great an Injustice as can well be committed, and the Almighty will not hold them guiltless, that have been so uncharitable and injurious to their Neighbours. And this we have frequently lamented as our great Unhappiness, above all that our Enemies have been able Argumentatively to urge against us, that we are yet unknown of those that stick not to condemn us. But they must certainly be inexcusable with just Minds, that will take our Belief at our Enemies, rather than at our own Hands, who best ought to know what we believe. But it will be the Business of this little KEY to explain the pretended Obscurity, and shew the Difference between our Principles, and

## *The* INTRODUCTION.

*the vulgar Account and Apprehensions, and thereby open a Way into so clear and plain an Understanding of our true Principles, from our Enemies Perversions, that we hope, with God's Blessing, all impartial Enquirers will be satisfied of our holy and Christian Profession: And this we also earnestly desire for their Good, that as we have been called of God, out of the Evil of the World, to be a People to his Praise, through his Grace, so none may stumble or be offended at the Truth we testifie of; but seeing the Excellency of it, by the Peace and Purity it leads into, they may embrace it, and walk in it; which is the best Way to end Controversy, and obtain the great and true End of Religion, the Salvation of the Soul.*



SECTION

## SECTION I.

Of the *Light within*, what it is, and  
the Virtue and Benefit of it to Man.

Perver-  
sion I. **T**HE Quakers hold, That  
the natural *Light in the*  
*Conscience of every Man*  
*in the World, is sufficient to save all that*  
*follow it, and so they over-throw Salvation*  
*by Christ.* A mighty Error indeed, if it  
were true.

*Principle.* But it is at best a great Mi-  
stake: For their Belief and Assertion is,  
*That Christ, who is the Word, that was with* John i.  
*God, and was God; (and is so for ever) bath* 1, 9.  
*lighted every Man that cometh into the*  
*World with his own Light, as he is that*  
*true Light, or such a Light, as there is no*  
*other to be compared with him; which*  
*is the Meaning of the Emphasis true in*  
*the Text, John i. 9.* And that such as follow  
the Reproofs, Convictions and Leadings  
of that Light, with which he enlightens  
the Understandings and Consciences of  
Men, *shall not walk in Darknefs, that is, in* See Isa.  
*Evil and Ignorance of God, but shall* xlix. 6.  
*have the Light of Life; that is, being* John i.  
4, 9.

See Joh.  
iii. 21.  
v. 40.  
viii. 12.  
x. 10

a holy and living State or Condition towards God : *A State of Acceptance and Salvation, which is from Sin here, as well as from Wrath hereafter*: And for which End Christ was given of God. So that they assert the *Light of Christ*, to be *sufficient* to save, that is, to *convince* of Sin, *lead out* of it, and *quicken* the Soul in the Ways of Holiness ; and not to be a *natural* Light, otherwise than as *all* Men, *born* into the World, have a Measure of Christ's Light, and so it may, in a Sense, be said to be *natural* to all Men, because all Men have it coming into the World. For this Light is something else than the bare Understanding Man hath as a rational Creature : Since, as such, Man cannot be a Light to himself ; but has only a *Capacity* of seeing, by Means of the *Light* with which Christ, the Word enlighteneth him. For we can no more be a *mental* or *intellectual* Light to ourselves, than we are an *external* and *corporeal* Light to ourselves : But as the Sun in the Firmament is the Light of our Bodies, so the Light of the divine Word is the Sun of our Souls ; the glorious *Luminary* of the *intellectual* World, and they that walk in it will by it be led to Blessedness.

Rev.  
xxi. 24.

Pervers. 2. *The Quakers hold, That the Light within them is God, Christ, and the holy*



holy Spirit; so that every Quaker has whole God, Christ, and holy Spirit in him, which is gross Blasphemy.

*Prin.* This is also a Mistake of their Belief: They never said that every divine Illumination or Manifestation of Christ, in the Hearts of Men, was whole God, Christ, or the Spirit, which might render them guilty of that gross and blasphemous Absurdity some would fasten upon them: But that God, who is the Light, or the Word Christ, who is Light, stiled the second Adam, the Lord from Heaven, and the quickning Spirit, who is God over all, blessed for ever, hath enlightened Mankind with a Measure of saving Light; who said, *I am the Light of the World, and they that follow me, shall not abide in Darkness, but have the Light of Life.* So that the Illumination is from God, or Christ the divine Word; but not therefore that whole God or Christ is in every Man, any more than the whole Sun or Air is in every House or Chamber. There are no such harsh and unscriptural Words in their Writings. It is only a frightful Perversion of some of their Enemies, to bring an Odium upon their holy Faith. Yet in a Sense the Scriptures say it, and that is their Sense, in which only, they say the same Thing, *I will walk in them, and dwell*  
in

John i.  
4. viii.  
12.  
1 Cor.  
xv. 45,  
47.

John *in them. He dwelleth with you, and shall*  
 xiv. 3, *be in you: I will not leave you comfortless,*  
 17, 18, *I will come to you: I in them, and they*  
 20. *in me: Christ in us, the Hope of Glory. Un-*  
 Col. 1. *less Christ be in you, ye are Reprobates.*  
 26, 27. *Little Children, of whom I travel again in*  
 2 Cor. *Birth, until Christ be formed in you. Now*  
 xiii. 5. *if they who denied his Coming in the*  
 Gal. iv. *Flesh, tho' high professing Jews, were to*  
 19. *be accounted Antichrists, because Enemies*

*to that Appearance and Dispensation of*  
*God to Men; what must they be reputed,*  
*who as stiffly disown his inward, nearer,*  
*and more spiritual Coming, Formation, and*  
*Dominion in the Soul; which, is to be*  
*sure, the higher and nobler Knowledge*  
*of Christ? Yea, the Mystery hid from*  
 Col. i. *Ages, and now revealed to God's People.*  
 27. *The Riches of the Glory of the Mystery,*  
*which God reserved to be made known*  
*to the Gentiles, of whose Stock we are.*  
*Certainly tho' they are called Christians,*  
*they must be no whit less Antichrists*  
*than those obstinate Jews of old, that*  
*opposed his more visible and Bodily Ap-*  
*pearance.*

*Pervers. 3. By the Quakers Doctrine,*  
*every Man must be saved, for every Man,*  
*they say, is savingly enlightened.*

*Prin. Not so neither: For though the*  
*Light or Grace of God hath, and doth*  
 more

more or less appear to all Men, and that it brings Salvation to as many as are *taught by it to deny Ungodliness and Worldly Lusts, and to live soberly and righteously, and Godly in this present World*, as the Scriptures teach; yet it no Way follows, that Men must obey, and learn so to do, *whether they will or not*. God tenders *saving Light or Grace to all*, and by it calls all, and strives and pleads with all, according to the Measure and Manifestation of it; but if they will not hearken to it, he is clear of their Blood. His Light is *saving* that lighteth them, but it cannot be said to save them, *while they rebel against it*. In short, tho' Men are lighted or visited with a *saving Light or Grace*, yet the *Quakers* never concluded, nor can it rightly be concluded from their Testimony, that such Men must necessarily and absolutely be saved, whether they obey or rebel.

*Pervers. 4. By the Quakers Light or Spirit, they may be moved to Murder, Adultery, Treason, Theft, or any such like Wickedness, because they say, that such as are so led, have the Light within them.*

*Prin.* This never was their Doctrine, nor is it consequent of it: For tho' they hold that all have Light, they never said that all obey'd it, or that evil Men, as such,

John iii.  
20, 21.

Tit. ii.

11, 12.

Gen vi.

3.

Ezek.

xviii.

21, 22,

23, 24.

Micah

vi. 8.

1 Tim.

ii. 4

2 Pet.

iii. 9.

John

vii. 16.

xxi. 17.

xxiv. 13

John iii

20, 21.

Gal. v.

or 16, 26.

*or in such Things, were led by it : Much less could the Light be chargeable with the Sins of those that refused to be led by it. For herein they know the Spirit of God, and the Motions of it, from the Spirit of this World, and its Fruits, That the Spirit of God condemns all Ungodliness, and moves and enclines to Purity, Mercy, Righteousness, which are of God.*

They deny and abominate that loose and ranting Mind, which would charge the Spirit of God with their *unholy Liberty*. God's Spirit makes People free from Sin, and *not to commit Sin*. Neither do they distinguish, as such loose People wickedly do, between the *Act*, and the *Evil* of it. Wherefore they say, that as the *Tree is known and denominated by its Fruits, so Spirits are by their Influences, Motions and Inclinations*: And the Spirit of God never did incline any one to Evil. And for that Cause they renounce this Construction of the Ranters, *that Evil is no Evil when they are led to it by God's Spirit*: For that grossly implies, as if the Spirit of God led Men at any Time to that which is evil in itself, or that it were possible to be *sinless* in the Commission of Sin, as *Murder, Theft, Adultery, Revenge, &c.* For that never was nor can be the Way and Method of God's Spirit, which

which is *pure* and *holy* for ever, and brings all that regard the Convictions and Motions of it, into a *Sense* and *Sorrow* for Sin, and so leads them into a State of *Reformation*, without which, all Profession of Religion is meer *Formality*, and *Hypocrisy*. So that Man's Sin, and Destruction are of himself, but his Help is in God alone, through Jesus Christ our blessed *Sacrifice*, and *Sanctifier*.

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## S E C T. II.

## Of Infallibility and Perfection.

Perver- **T**HE Quakers *must be all*  
 sion 5. *infallible and perfect, if*  
*they have such an infallible Light in them.*

*Prin.* No such Matter : This is also a great Abuse of their true Meaning. They say the Principle is *pure, perfect, unerrable* in itself, or else it were very unfit to lead Men out of Error and Impurity. But they never did assert themselves such, merely because it was within them : By no means. But that all who are led by it, and live according to its Manifestations, are so far perfect, and so *far infallibly in the right Way*, as they are led by it, and not a jot further. For it

B

is

Rom.  
viii. 4.

Rom,  
viii. 9,  
14.

is not *Opinion*, or *Speculation*, or *Notions* of what is true ; or *Assent* to, or the *Sub-  
scription* of Articles, or Propositions, tho'  
never so *soundly* worded, that according  
to their Sense, makes a Man a *true* Be-  
liever, or a *true* Christian. But it is a  
*Conformity* of Mind and Practice to the  
*Will of God*, in all Holiness of Conver-  
sation, according to the Dictates of this  
divine Principle of Light and Life in the  
Soul, which denotes a Person *truly* a  
Child of God. *For the Children of God  
are led by the Spirit of God ; but if any Man  
have not the Spirit of Christ, he is none of  
his.* And let it be noted, that tho' this spi-  
ritual Principle be in Man, yet, *it is not of  
Man, but of God*, through Jesus Christ.  
Who can lay down a more *independant*  
Doctrine upon *Self*, and a more *depending*  
one upon the Grace or Gift of God ? Let  
us not, pray, be mistaken, nor suffer for  
such Misapprehensions, nor be made to  
hold what we don't, on purpose to dis-  
repute us with sober People, or to sup-  
port the mistaken Charges of our Ene-  
mies. Yet to shew that a State of Per-  
fection from Sin (tho' not in Fulness of  
Wisdom and Glory) is attainable in this  
Life, they, among others, refer them  
to these Scriptures, which for Brevity  
fake,

fake  
Rea

Gen  
viii. 2  
ii. 21.  
xiii. 9  
James  
ii. 20,

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fake, are not set down at large, but the Reader is desired to turn to them.

Gen. xvii. 1. Deut. xviii. 13. Job i. 1, 8. ii. 2, 3, &c. viii. 20. Psal. xviii. 32. xxxvii. 37. and cxix. 1. Prov. ii. 21. Mark v. 48. Luke vi. 40. 1 Cor ii. 6. 2 Cor. xiii. 9, 11. Eph. iv. 13. 1 Thes. iii. 10. 2 Tim. iii. 17. James i. 4. 1 Pet. v. 10. Heb. vi. 1. 1 John vi. 7, 8, 9. ii. 20, 27. iii. 5, 6, 7, 8. iv. 17.

### S E C T. III.

#### Of the Scriptures, their Truth, Authority, and Service.

Perver- **T**HE Quakers deny Scrip-  
tion 6. *tures, for they deny them to  
be the Word of God.*

*Prin.* They own and stile the Scrip-  
tures, as they own and stile themselves,  
*viz. A Declaration of those Things most  
truly believed, given forth in former Ages  
by the Inspiration of the holy Spirit ; con-  
sequently that they are profitable for Doc-* Luke i.  
*trine, for Reproof, for Correction, for In-* 2 Tim.  
*struction in Righteousness, that the Man of* iii. 16,  
*God may be perfect, thoroughly furnished unto* 17.  
*all good Works.* They are the Form of  
sound Words. We profess to *believe* them,  
*read* them, and say, it is the Work we  
have to do in this World, and the earnest  
Desire of our Souls to Almighty God, that

we may feel and witness the Fulfilling of them in and upon ourselves; that so God's Will may be done in Earth, as it is in Heaven. But to call them the *Word* of God, (the Ground of the Charge) which they never call themselves, but which they peculiarly denominate and call Christ by; in Reverence to Christ, and in no slight to them (which they believe to be of *divine Authority*, and embrace as the best of Books, and allow to be as much the *Word of God*, as a Book can be) they do, as in Duty and Reason bound, attribute that Title to *Christ* only.

And yet as the Word of God may, in some Sense, signifie the Command of God, referring to the Thing or Matter commanded, as the Mind of God, it may be called *the Word of the Lord*, or *Word of God*: As, on particular Occasions, the *Prophets* had the *Word of the Lord* to Persons and Places; that is to say, the *Mind* or *Will* of God, or that which was commanded them of the Lord to declare or do. So Christ uses it, when he tells the *Pharisees*, that *they had made the Word* (or Command) of God of none Effect, by their *Traditions*. But because People are so apt to think, if they have the Scriptures they have all (for that they account them the only Word of God, and so look no farther;

John i.  
4, 14.  
Rev. xix  
13.

Mat. vii.  
13.

ther ; that is, to no *other* Word, from whence those good Words came) therefore this People have been constrained, and they believe by God's good Spirit, once and again to point them to the great *Word of Words, Christ Jesus, in* John i. 1. *whom is Life, and that Life the Light of* 4. *Men ;* that they might feel something nearer to them than the Scriptures, to wit, the *Word in the Heart*, from whence all holy Scripture came, which is *Christ within them the Hope of their Glory*. And to be sure he is the *only* right *Expounder*, as well as the Author of *holy Scripture*, Deut. xxx. 14. and without whose Light, Spirit, or Grace, Rom x. 6, 7, 8. they cannot be profitably read by those that read them.

*Pervers. 7. They deny them to be any Means, whereby to resist Temptation.*

*Prin.* This is a very uncharitable Aspersion. True it is, that they deny the Scriptures *meerly*, or of themselves, to be *sufficient* to resist Temptation ; for then all that have them and read them, would be sure to be preserved by them against Temptations : But that they should deny them to be any *Means* or *Instruments* in God's Hand, is either great Ignorance or *Injustice* in their Adversaries. *God hath made use of the Scriptures, and daily doth, and will make use of them for Instruction,*

Reproof, Comfort *and* Edification, through the Spirit, *to those that read them as they ought to do.* Thus they say, they have felt them, and so they have been and are made unto them, through the good Spirit of God, coming in upon their Spirits, in the reading and considering of them; and wish heartily they were more in request with the Professors of Christianity.

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#### S E C T. IV.

Of the Holy Spirit of God, and its Office, with respect to Man, and of Ministry, &c.

Perver- **T** H E Quakers assert the Spi-  
 sion 8. rit of God to be the imme-  
 diate Teacher, and that there  
 is no other Means now to be used, as Mini-  
 stry, Ordinances, &c.

*Prin.* They never spoke such Language, and their *daily Practice* confutes the Reflection. But herein we perceive the great *Subtilty* of Satan, as well as in other Things, to darken the Appearance of the Truth, and prepossess Peoples Minds against it. For since he cannot hinder the *Exaltation* of the Spirit above all visible Instruments,

Instruments, nor the *Necessity* of its Manifestations, Convictions, Motions, and Operations, to be known in the Hearts of Men, and the great *Suitableness* thereof to the Gospel-Administration, he would spoil all by *over-doing* the Matter, and carrying our Assertions beyond Bounds ; for they never denied the Use of *Means*, but to this Day, from the Beginning, they have been in the Practice of them. But then they are such Means as are used in the *Life* and *Power* of God, and not in and from Man's *meer Wit, Will, or carnal Innovation or Imitation* ; the only Thing they strike at. For Instance, they cannot own that to be a *Gospel-Ministry*, that is without a *Gospel-Spirit* ; or that such can be sent of God, that are not *taught* of God ; or that they are fit to teach others what *Regeneration* and the Way to Heaven are, *that have never been born again themselves* ; or that such can ever bring Souls to God, that are themselves *Strangers* (like those in the *Acts* xix. 21.) to the Baptism of *Fire, and the Holy Ghost* ; never having been *circumcised* with the Circumcision of the Heart in the Spirit, Rom. ii. 29. Which is so absolutely necessary to make a *true Jew*, or a *real Christian*, and much more the requisite Qualification of a *Gospel-Ministry*.

This

This *unexperienced* and *Lifeless-Ministry*, is the only Ministry, and such the only Ministers, that the People called *Quakers* cannot *own* and *receive*, and therefore cannot *maintain*. For the *Ministry* and the *Ministers* that are according to Scripture, they both *own*, *respect*, and *delight* in, and are ready to *assist* and *support* in their Service for God.

John  
xiv. 16,  
17, 26.  
xvi. 13.  
Acts i.  
8.  
Gal. i.  
1, 15, 16.

It is strange, because they deny all false Means, or Means not sanctified, or used in the *Openings* and *Leadings* of God's Power and Spirit, that therefore they must deny *all Means*, however *rightly* used or imployed. This is an Injustice to their Profession and Practice. Wherefore all are desired to take notice, That *Evangelical Means* and *Order* they love and desire to keep: For they diligently assemble themselves together to *wait* upon God, to enable them to worship him; where they both *Pray* and *Prophesie*, one by one, as *prepared* and *moved* in their Hearts by his Spirit, and as any Thing is revealed to them, according to primitive Practice; otherwise they are *silent* before the Lord. Nor are they without *spiritual Songs*, making *Melody* in their Hearts to God their Redeemer, by the same holy Ghost, as often as they are comforted

See  
1 Cor.  
xiv. 15,  
29, 30,  
31.  
John  
xvi. 7,  
20, 22.  
Eph. v.  
19.  
Col. iii.  
16.

comforted and moved by it, as was the primitive Practice.

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S E C T. V.

Of the Holy Three, or Scripture-Trinity.

Perver- **T** H E Quakers deny the Tri-  
 sion 9. nity.

*Prin.* Nothing less : They believe in John i. 1  
 the *Holy Three*, or *Trinity* of *Father*, iv. 9.  
*Word* and *Spirit*, according to Scripture ; Rom. ix  
 And that these Three are truly and pro- 1 John  
 perly One : Of *one Nature* as well as v. 7.  
*Will*. But they are very tender of quitting  
*Scripture Terms* and *Phrases* for *School-*  
*men's* ; such as *distinct* and *separate Persons* 1 Cor. i.  
 and *Subsistences*, &c. are ; from whence 18, 31.  
 People are apt to entertain gross *Idea's* ii. 2, 6.  
 and *Notions* of the *Father*, *Son*, and *Holy* Col. ii.  
*Ghost*. And they judge, that a *curious*  
*Enquiry* into those high and divine *Rela-*  
*tions*, and other *speculative Subjects*, tho'  
 never so great *Truths* in themselves, tend  
 little to *Godliness*, and less to *Peace*, which  
 should be the chief *Aim* of true *Christians*.  
 And therefore they cannot gratifie that  
*Curiosity* in themselves, or others : *Specu-*  
*lative Truths* being in their *Judgment*, to  
 be

be sparingly and tenderly declared, and never to be made the *Measure* and *Condition* of Christian Communion. For besides that, Christ Jesus hath taught them *other* Things; the sad Consequences, in all Times, of *superfining* upon Scripture-Texts, do sufficiently caution and forbid them. Men are too apt to let their Heads out-run their Hearts, and their *Notion* exceed their *Obedience*, and their *Passion* support their Conceits, instead of a *daily Cross*, a *constant Watch*, and an *holy Practice*. The despised *Quakers* desire this may be their Care, and the Scripture Text their *Creed* in this, as in all other Points: Preferring *Self-denial* to Opinion, and *Charity* to Knowledge, according to that great Christian Doctor, 1 Cor. xiii.

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## S E C T. VI.

### Of the Divinity of Christ.

Perver- **T** H E Quakers deny Christ  
sion 10. *to be God.*

*Prin.* A most untrue and unreasonable Censure; for their great and *Characteristick* Principle being this, that *Christ, as the divine Word, lighteth the Souls of all Men that come into the World, with a spi-ritual*

*ritual and saving Light, according to John i. 9. viii. 12. (which nothing but the Creator of Souls can do) it does sufficiently shew they believe him to be God ; for they truly and expressly own him to be so, according to Scripture, viz. In him was John i. Life, and the Life was the Light of Men ; Rom. ix. 5. and he is God over all blessed for ever.*

## S E C T. VII.

## Of the Manhood of Christ.

Perver- **T** H E Quakers deny the Hu-  
sion 11. man Nature of Christ.

*Prin.* We never taught, said, or held, so gross a Thing, if by *human Nature* be understood the *Manhood* of Christ Jesus. For as we believe him to be *God over all blessed for ever*, so we do as truly believe him to be of the *Seed of Abraham* and *David after the Flesh*, and therefore truly <sup>14.</sup> *Man, like us in all Things*, <sup>Mat. i. 23.</sup> (and once subject to all Things for our <sup>Luke i. 31.</sup> sakes) *Sin only excepted.*

## S E C T.

## S E C T. VIII.

Of Christ Jesus, his Death, and  
Sufferings.

Perver- **T** H E Quakers expect to be  
sion 12. justified and saved by the  
Light within them, and not  
by the Death and Sufferings of Christ.

*Prin.* This is both unfairly and un-  
truly stated and charged upon us. But  
the various Sense of the Word *Justification*,  
obliges me here to distinguish the Use of  
it; for in the natural and proper Sense, it  
plainly implies, making Men just, that  
were unjust; Godly, that were ungod-  
ly; upright, that were depraved; as  
the Apostle expresseth himself, 1 Cor.  
vi. 11. *And such were some of you, but ye  
are washed, but ye are sanctified, but ye  
are justified in the Name of the Lord Jesus,  
and by the Spirit of our God.* In the other  
Use of the Word, which some call a  
Law-sense, it refers to Christ, as a Sa-  
crifice and Propitiation for Sin, as in  
Rom. v. 9. *Much more then being now justi-  
fied by his Blood, we shall be saved from  
Wrath through him.* And 1 John ii. *If any*  
Man

*Man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World.* Which tho' a great Truth, and most firmly believed by us; yet no Man can be entitled to the Benefit thereof, but as they come to believe and repent of the Evil of their Ways; and then it may be truly said, that God justifieth even the Ungodly, and looks upon them through Christ, as if they had never sinned; because their Sins are forgiven them for his beloved Son's sake.

Not that God looks on People to be in Christ that are *not in Christ*; that is, that are not in the *Faith, Obedience, and Self-denial* of Christ; nor *sanctified*, nor led by his Spirit, but rebel against it; and instead of *dying* to Sin, through a true and unfeigned Repentance, live and indulge themselves daily in it; *for they that are in Christ, become new Creatures; old Things are past away, and all Things with them become new.* Wherefore we say, that whatever Christ then did, both *living and dying*, was of great Benefit to the Salvation of all that have believed, and now do, and that hereafter shall believe in him unto *Justification and Accept-*

ance with God. But the Way to come to that Faith, is to receive and obey the *Manifestation* of his divine Light and Grace in their Consciences, which leads Men to *believe* and *value*, and not to discount or undervalue Christ, as the *common Sacrifice*, and *Mediator*. For we do affirm, that to follow this holy Light in the Conscience, and to turn our Minds, and bring all our Deeds and Thoughts to it, is the readiest, nay the only right Way to have true *living* and *sanctifying* Faith in Christ, as he appeared in the Flesh, and to discern the Lord's *Body*, *Coming*, and *Sufferings* a-right, and to receive any real Benefit by him, as their only *Sacrifice* and *Mediator*; according to the beloved Disciple's emphatical Passages, *If we walk in the Light, as (God) is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.* And because this People say, that Christ's *outward Coming* and *Sufferings* *profit not* to their Salvation that live in Sin, and rebel against this divine Light, some have untruly and uncharitably concluded, that they deny the *Virtue* and *Benefit* of Christ's *Coming* and *Sufferings* in the Flesh, as a *Sacrifice for Sin*. Whereas we only deny and oppose a false and dangerous Application of them

John iii.  
20, 21.  
1 John  
i, 6, 7.

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i. 5, 6,  
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them in and to a disobedient State. For we believe Christ came not to save Men in their Sins, but from their Sins ; and that those that open the Door of their Hearts at his *inward and spiritual Knocks*, [to wit, the *Reproofs and Convictions* of his Light and Grace] have their Con-<sup>Rev. Hi. 20.</sup>sciences *sprinkled with his Blood* (that is, discharged from the Guilt of them) *from dead Works to serve the living God*. And that so far only as Men come by *Faith, Repentance, and Amendment*, to be Christ's, Christ is theirs ; and as he has an Interest in their Hearts, they have an Interest in *his Love and Salvation*. That is, so far as they are obedient to his Grace, and *take up his Cross, and follow him in the Ways of Meekness, Holiness, and Self-denial*, so far they have an Interest in Christ, and no farther. And here *there is no Condemnation indeed to them that are in Christ Jesus*, because such *walk not after the Flesh, but after the Spirit* ; for we have seen a Shoal or Sand here, that we fear many Thousands have *split upon*, which we desire to avoid, and are earnest that others may beware of it also ; viz. that because Christ died a *Sacrifice for the Sins of the whole World*, by which he put Mankind into a Capacity of *Salvation*, and has given every one a *Talent*

of *Grace* to work it out by. They presume upon the Sacrifice, and sin on, without a thorough Repentance, Reformation and Conversion to God, *not dying* with Christ to the World, but living in it, according to the *Lusts* and *Spirit* of it. Such as these may be assured, that *whenever Christ is gone they shall never come*; for says the blessed Apostle, *God sent his Son to bless us, by turning every one of us from the Evil of our Way*. So that the contrite, humble, meek, and self-denying People, are those that have the *true* and *full Benefit* of Christ's *Coming, Suffering, and Mediation*, and of all these holy Ends for which God his Father *anointed* and gave him to the World, *viz.* To be the *Way, Truth* and *Life, Light, Leader, and Saviour*; to be a *King, Priest, Prophet, Sacrifice, Sanctifier* and *Mediator*. Being sensibly felt of all such to *reign* over their *Hearts, teach* them God's royal *Law, give* them *saving Knowledge*, and to *mediate, atone for, sanctify* and *justify* them in the Sight of God his Father, for ever.

By all which it is evident to any moderate Enquirer, that we acknowledge Christ in his *double Appearance*; as in the *Flesh*, of the *Seed of Abraham*, so in the *Spirit, as he is God over all blessed for ever*. Wherein is a full Confession both to him

as

as a blessed Person, and as a divine Principle of Light and Life in the Soul ; the Want of which necessary and evident Distinction, occasions our Adversaries frequent Mistakes about our Belief and Application of the Scriptures of Truth concerning Christ, in that two-fold Capacity.

For it is not another than that eternal *Word, Light, Power, Wisdom, and Righteousness*, which then took Flesh, and appeared in that holy Body, by whom they have received, or can *receive* any true spiritual Benefit. They holding, *Light* is only *from him*, *Forgiveness* only *through him*, and *Sanctification* only *by him*. So that their ascribing Salvation from Sin and Death eternal to him in this Age, who now appears by his holy Spirit to their Souls, as before expressed, cannot render him *no Saviour* in that Age, or make void the End and Benefit of his blessed Appearance then in the Flesh on Earth, or his Mediation now in Glory, for those that believe in him in this Age. Whose *Doctrine* pierced, whose *Life* preached, whose *Miracles* astonished, whose *Blood* atoned, and whose *Death, Resurrection, and Ascension*, confirmed that blessed Manifestation to be no less than that of the *Word-God* (the John i. Life and Light of Men) *manifested in the* <sup>4. 2.</sup> *Flesh*, according to the Apostle Paul, for <sup>1 Tim.</sup> <sup>iii. 16.</sup>

the Salvation of the World : And therefore properly and truly was the Son of Man on Earth, and is now as truly the Son of Man in Glory, as the Head of our Manhood, which shall also be glorified, if we now *receive him into our Hearts*, as the true Light that leads in the Way of Life eternal, and *continue in well-doing to the End.*

## S E C T. IX.

## Of Good Works, &amp;c.

Perver- **T**HUS it is the Quakers *set*  
 sion 13. *up Works, and meriting by*  
*Works, like the Papists ;*  
*whereby Justification by Faith in Christ is*  
*laid aside.*

*Prin.* By no means : But they say, with the Apostle *James*, Chap. ii. that true *Faith in Christ cannot be without Works, any more than a Body can live without a Spirit ;* and that where there is Life, there is Motion, and where there is no divine Life and Motion, there can be no true Faith ; Believing being a Fruit of divine Life. Nay, by the Comparison, if they were separable, Works being compared to the Spirit, they would have

have the better. The very *Believing* is an *Act* of the Mind, *concurring* with God's working in or upon the Mind, and therefore a Godly Work. And no sooner is true Faith begotten in a Soul, but it falls to working; which is both the *Nature*, and in some Respect, the *End* of it.

Nor yet do we say, that our very best Works, proceeding from the true Faith itself, can *merit*; no, nor Faith joined with them, because *eternal Life is the Gift of God*. All that Man is capable of believing or performing, can never properly be said to merit everlasting Blessedness, because there can be no *Proportion* (as there must be in case of Merit) between the best Works that can be performed in the Life of Man, and an eternal Felicity. Wherefore all that Man can do, *even with the Assistance of the holy Spirit*, can never be said strictly to *merit*, as a Debt due to the Creature: But on the other Hand, that *right Faith*, and *good Works*, which arise out of it, or will follow it, may and do obtain the blessed Immortality, [which it pleaseth Almighty God to give, and privilege the Sons of Men with, who perform that necessary Condition] is a *Gospel* and *necessary* Truth.  
And

And this the *Quakers* ground upon, and therefore boldly affirm to the World.

So that they deny all *Merit* from the best of Works, especially by such as some *Papists* may conceive to be meritorious. But as they on the one Hand deny the Meritoriousness of Works, so on the other Hand, neither can they join with that *lazy Faith* which works  
 Phil. ii. 12. *not out the Salvation of the Soul with Fear and Trembling.* Pray let not good Works make Men *Papists*, because they make Men *Christians*. I am sure *believing and not working*, and imagining a Salvation from Wrath, *where there is no Salvation or Cleansing from Sin*, which is the Cause of it, is no whit less unscriptural, and abundantly more pernicious to the Soul.  
 Mat. vii *Blessed is he that hears Christ's Words and does them.* The Doer is only accepted. Wherefore it shall be said at the last  
 Mat. xxv. *Day, not well profest, but Well done good and faithful Servant, enter thou into the Joy of thy Lord. Thou holy, humble, Patient and meek Liver: Thou that lovest me above all, and thy Neighbour as thy Self: Enter thou: For, for thee, and such as thou art, was it prepared from the Foundation of the World.* Which Recompence of his Faithfulness, is the infinite Love of God, revealed and given to Man  
 through

through Christ, for though *Death be the* <sup>Rom. vi. 23.</sup>  
*Wages of Sin, yet the Gift of God is eternal*  
*Life to such.* So that as the Peopled called  
*Quakers* do not hold that their good Works  
*merit*, neither believe they that their  
good Works *justify* them. For though  
none are justified that are not in measure  
sanctified, yet all that Man does, is *Duty*,  
and therefore cannot blot out old Scores. <sup>Isa. xxvi. 12.</sup>  
For that is meer *Grace* and *Favour*, upon  
Repentance, through Christ the *Sacrifice*  
and *Mediator*, our great *Scape-Goat*. So  
that Men are not justified, because they  
are sanctified, but *for his Sake* that sanc-  
tifies them, and works all their good  
Works in them and for them, and pre-  
sents them blameless; to wit, Christ Jesus,  
who is made unto them, as he was to the  
Saints of old, *Wisdom, Righteousness, Sanc-* <sup>1 Cor. i. 30, 31.</sup>  
*tification and Redemption; that he that glo-*  
*rieth might glory in the Lord.*

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## S E C T. X.

### Of Water-Baptism, and the Supper.

Perver- **T** H E Quakers deny the two  
 sion 14. *great Sacraments or Ordina-*  
*nances of the Gospel, Bap-*  
*tism, and the Supper.*

*Prin.*

*Prin.* Whatever is truly and properly a Gospel Ordinance, they desire to own and practise: But they observe no such Language in the Scripture as in the Reflection. They do confess the *Practice* of *John's Baptism* and the *Supper* is to be found there; but Practice only is no Institution, or sufficient Reason of Continuation. That they were then proper, they believe, it being a Time of great Infancy, and when the Mysteries of Truth lay yet couched and folded up in Figures and Shadows, as is acknowledged by *Protestants*. But it is their Belief, that no *Figures* or *Signs* are perpetual or of Institution, under the Gospel Administration, when Christ who is the Substance of them, is come: Tho' their Use might have been indulged to young Converts in primitive Times, because of the Condescension of former Practices.

It were to overthrow the whole Gospel Dispensation, and to make the Coming of Christ of none Effect, to render *Signs* and *Figures* of the Nature of the Gospel, which is *inward, spiritual, and eternal*. If it be said, *But they were used after the Coming of Christ, and his Ascension too*; they answer, so were many *Jewish* Ceremonies, not easily abolished, as Circumcision, &c. It is sufficient to them,  
that

that Water-Baptism was *John's*, and not Christ's. See *Mat.* iii. 11. *Acts* i. 5. That Jesus never used it, *John* iv. 2. That it was no Part of *Paul's* Commission, which if it were Evangelical, and of Duration, would certainly have been, *1 Cor.* iv. 15, 16, 17. And that there is but *one Baptism*, as well as but *one Faith*, and *one Lord*, *Eph.* v. 4. And that Baptism ought to be of the *same* Nature with the Kingdom of which it is an Ordinance, and that is spiritual. The same holds also as to the Supper, both alluding to old *Jewish* Practices, and used as a Signification of a near and accomplishing Work, viz. the *Substance* they represented.

If any say, *But Christ commanded that one of them should continue in Remembrance of him*; which the Apostle to the Church at *Corinth* explains thus: *That thereby they do shew forth the Lord's Death till he comes.*

We alledge, that he that said so, told his Disciples also, *That he would come to them again: That some should not taste of Death till they saw him coming in the Kingdom: And that he that dwelleth with them, should be in them: And that he would drink no more of this Fruit of the Vine, till he should drink it new with them in the Kingdom of God.* Which is the *new Wine* that was to be put into the *new Bottles*, and is the Wine

Luke  
xxii. 19.

1 Cor.

xi. 26.

Mat. xvi

28

John

xiv. 17.

Mat.

xxvi. 29.

Mark

xiv. 25.

of

of the Kingdom, as he expresseth it in the  
 same Place : Which Kingdom is *within*, as  
 Luke v. 37. may be read in *Luke*. He was the Hea-  
 xvii. 20. venly Bread that they had not yet known,  
 John vi. 53, to 63. nor his Flesh and Blood, as they were to  
 know them ; as may be seen *John* vi. So  
 that though Christ was come to end all  
 Signs ; yet till he was known to be the  
*Substance* to the Soul, as the great Bread  
 of Life from Heaven, Signs had their Ser-  
 vice with them, to shew forth, and hold  
 in hand, and in Remembrance of Christ ;  
 especially to the People of that Day, whose  
 Religion was attended with a multitude of  
 the like Types, Shadows and Signs of the  
 one good Thing and Substance of all,  
*Christ* manifested in his People. And that  
 great Apostle *Paul* says expressly of the  
*Jewish* Observations, *That they were Sha-*  
*dows of the good Things to come, but the*  
*Substance was of Christ*. Hence it is, that  
 the People called *Quakers*, cannot be said  
 to deny them ; that is too hard a Word :  
 But they truly feeling in themselves the  
 very Thing, which outward Water, Bread  
 and Wine, do signify, or point forth (to  
 say nothing here of their Abuse, and what  
 in that Case may be argued from the In-  
 stance of *Moses* taking away the *Brazen*  
*Serpent* by God's Command) they leave  
 them off, as fulfilled in Christ, who is in  
 them

them the Hope of their Glory: And hence-  
 forth they have but one Lord, one Faith,  
 one Baptism, one Bread, and but one Cup of  
 Blessings, and that is the new Wine of the  
 Kingdom of God, which is within.

Mark  
xiv. 25.  
1 Cor.  
x. 15,  
16, 17.  
Luke  
xvii. 20,  
27.

## S E C T. XI.

Of the Resurrection, and eternal  
Recompence.

Perver-  
 sion 15. **T**HEY acknowledge no Re-  
 surrection of the Dead, nor  
 Rewards to come.

Prin. In this also we are greatly abused.  
 We deny not, but believe the *Resurrection*  
 according to the Scripture; not only from  
*Sin*, but also from *Death and the Grave*:  
 But are *conscienciously* and not cautelously  
 cautious in expressing the Manner of the  
 Resurrection intended in the Charge, be-  
 cause 'tis left a *Secret* by the Holy Ghost  
 in the Scripture. Should People be angry  
 with them for not expressing or asserting  
 what is hidden, and which is more curious  
 than necessary to be known, and in which  
 the Objectors themselves cannot be posi-  
 tive? *Thou Fool*, is to the curious Enqui-  
 rer, as says the Apostle: Which makes the

1 Cor.  
xv. 36,  
to 54.

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*Quakers* contented with that Body, which God shall please to give them hereafter: being assured, *that their Corruptible shall put on Incorruption, and their Mortal shall put on Immortality*; but in such a Manner as pleaseth God. And in the mean Time they esteem it their Duty, as well as Wisdom, to acquiesce in his holy Will. It is enough they believe a *Resurrection*, and that with a *glorious and incorruptible Body*, without further Nicities; for to that was the *ancient Hope*.

Now as to *eternal Rewards*, they not only believe them, but as the *Apostle* says  
 1 Cor. xv. 19. of old, *above all People*, have the greatest Reason so to do; for otherwise, who is so miserable? Do they inherit the Reproach and Suffering of all that have separated from Time to Time from National Churches? That is to say, are the *Out-cries*, that have been against the *Protestants* by the *Papists*, and those of the Church of *England* against the *Puritans*, *Brownists* and *Separatists*, fallen so thick upon them; and shall they hold Principles *inconsistent* with an eternal *Recompence* of Reward? By no means. It is their *Faith*, their *Hope*, their *Interest*, and what they wait and have suffered for, and press, as an *Encouragement* to Faithfulness, upon one another. And the contrary therefore  
 must

must be both an unjust, and an improbable Suggestion of their Adversaries.

## S E C T. XII.

### Of Civil Honour and Respect.

Perver- **T**HE Quakers deny all Civil  
sion 16. Honour and Respect, but  
what is relative or equal be-  
tween Men.

*Prin.* We honour all Men in the Lord, but not in the Spirit and Fashions of this World that pass away. And though we do not pull off our Hats, or make Curchings, or give flattering Titles, or use Complements, because we believe there is no true Honour, but Flattery and Sin in the using of them; yet we treat all Men with Seriousness, and Gentleness, tho' it be with Plainness; and our Superiors with a modest and awful Distance; and are ready to do them any reasonable Benefit or Service, in which we think real Honour consisteth. Whereas those that thus reproach us, are often proud, peevish, snappish, abusive, and oppressive one to another; tho' at the same Time they can give one another the Cap and Knee, with smooth Words, which (too generally) they never mean: Which is

1 Pet. ii.  
17.  
iii. 9.  
Rom.  
xii. 2.  
Job  
xxxii.  
21, 22.  
1 Pet. i.  
14.

far from true Civility, or honouring all Men in the Sense that they were exhorted to by the Apostle.

Luke  
vii. 8, 9.

And as for expressing our Respect to our Superiors in all Countries, we think it best done by obeying all just Laws under their Government, according to the Saying of the *Centurion* unto Christ, and which Christ so much approved of, *viz.* when he said to one, *come, and he came; to another, go, and he went; to a third, do this, and he did it.* Reasonable Commands, and ready Obedience: This is *honouring* of Government and Governors, and not *empty* Titles, and *servile* and *fartastick* Gestures, and drinking of their Healths till they drink away their own: The vain and evil Customs of the World, taken from the *Heathens* Practices, and *adopted* by loose *Christians* into their Conversation, and so become the Fashion of the Times. And if to dissent from these Things, be to be vile, we are content to be accounted more vile, having *Christ's* Commands, *primitive Example*, and our own *ConviCTIONS* on our Side.

2 Sam.  
vi. 22.

SECT.

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S E C T. XIII.  
Of Civil Government.

Perver- **T**HE Quakers are Enemies  
sion 17. *to all Government.* 1<sup>st</sup>. In  
that every one acteth accor-  
ding to his own Conceit. 2<sup>d</sup>. Because they  
won't *support* Civil Government. 3<sup>d</sup>. Be-  
cause they *refuse* to give Evidence upon  
Oath as the Law requires.

*Prin.* That this is a Calumny, their  
Lives and Conversations *sufficiently* shew;  
for no People give the Magistrates *less*  
Trouble, or cause that Charge or Burthen  
to sit lighter upon their Shoulders than  
these People do. And for their Princi-  
ple, They believe *Magistracy* to be an Or-  
*dinance of God*, and that he that Ruleth  
well is worthy of *double Honour*, and de-  
serves to be much valued and esteemed:  
As such certainly do, *who are a Terror to* Rom.  
*evil Doers, and a Praise to them that do* xiii. 1,  
*well.* And further, to shew that they are a 2, 3.  
People that love *Order and good Govern-*  
*ment*, they carefully practice it among  
themselves. For if there be twenty Meet-  
ings of Worship in a County, they per-  
adventure make three or four *Monthly*  
D 2 *Meetings*

Acts vi. *Meetings* of Business, and these *Monthly Meetings* are resolved into a *Quarterly Meeting* for the County, by such Members as they severally appoint to constitute it. And all the *Quarterly Meetings* in the Nation, by chosen Men out of themselves, do constitute one general *Yearly Meeting*; unto which the Meetings of those People, in all Parts of the World, have their Recourse, by *chosen Messengers*, or by *Epistles*. The Business of which Meetings, in their several Degrees, is to promote *Virtue* and *Charity*, *Peace* and *Unity*.

*The Quakers will not support Civil Government, and so are useless, if not dangerous to Government.*

This also is untrue, upon Experience: For what People is more industrious under Government, or pay their Taxes better to it than they do? And *Tribute* from the People, and *Justice* from the Rulers, are the *Support* of Government in all Countries: It is true indeed they cannot kill or slay their own Kind, and so are not fit for Warriors with *carnal* Weapons of Destruction, because they believe their blessed Lord *forbad* the Use of them to his Fol-

lowers, when he said, *They that take the*  
 Mat. v. 38, to *Sword, shall perish with the Sword*; and  
 45.  
 xxvi. 51, *that the Use of the Sword in War, was*  
 52. *one*

one of those Things that God suffered for  
*the Hardness of Mens Hearts, and that from  
 the Beginning it was not so*: In fine, that  
 it came in with the Fall, and must go out  
 with it also. And as Christ the *Repairer  
 of Breaches, and Restorer of Paths to dwell  
 in*, comes to be known to rule in the  
 Heart, *Love will take Place of Wrath, and  
 Forgiveness overcome Injury and Revenge*:  
 So the *Lamb* will be preferred before the  
*Lion*, and the *Lion resign to, and lie down* Isa. xi.  
*with the Lamb*, and Destruction come to <sup>6.</sup>  
 a perpetual End. For which Cause the  
*Weapons* of this Peoples Warfare are not  
 carnal, *but mighty through God, to the pul-* 2 Cor.  
 x. 3, 5.  
*ling down the strong Holds of Sin and Satan,*  
 according to the Apostles Doctrine:  
 Which is the *holy War*, indeed stiled by  
 the Holy Ghost the *Saints Warfare*. And  
 since so holy, Lamb-like and peaceable a  
 State is both prophesied of and promised,  
 as the *Happiness* of the latter Times; and  
 that it and they take their Beginning in  
 Christ, the *Beginning* and the *End* of all  
 true Christians; let not this People be  
 thought *useless* or *inconsistent* with Go-  
 vernment for introducing that *harmless  
 glorious Way* to this distracted World, (for  
 some Body must begin it) but rather adore  
 the Providence, *embrace the Principle, and  
 cherish and follow the Example*. Believing  
 with

with them, that Christ, the blessed Shepherd of his Flock, will ever *preserve the faithful Followers of his Meekness*, and Disciples of his peaceable and forgiving Doctrine.

*The Quakers refuse to give Evidence, &c.*

It cannot be their Fault, which is so much their Desire, *viz. to be able to give Evidence upon all Occasions*. Nor, with Justice, can it be reputed their *Stubbornness*, but their *Tenderness*, since they cannot swear *at all*, and that the Law requires an *Oath* in Evidence. Now Christ having commanded his Followers *not to swear at all*, and that instead of an Oath, or in Cases where Oaths are allowed under the Law, their *Yea, Yea, and Nay, Nay*, should serve instead of Swearing; and for this Reason, because *what is more than Yea, Yea, and Nay, Nay, cometh of Evil*; and for that *Christians* are commanded to avoid that very Appearance of Evil, much more that which cometh of Evil, which must be Evil: Upon this Account they dare not *swear at all*. So that it is for Christ's Sake, and the tender Respect they bear to his *Evangelical, positive and general Precept*, that they cannot swear, who is the *Truth*, and has taught them to speak the *Truth* without an Oath.

Now

Mat. v.  
35, 37.  
James  
v. 12.

Now if this would be admitted (and often they have prayed that it might be, and for want of it, are not only less serviceable to their Neighbours than otherwise they could be, but are *great Sufferers in their Persons and Estates*) and that the Government would be pleased to accept their *Yea, Yea, and Nay, Nay*, instead of an Oath, as other Countries do in the like Cases, they would be ready to submit to the *same Punishment in case of Untruth, that is due by Law to Perjury*: And upon all Occasions would be glad to help and serve their Neighbours with all their Hearts. Wherefore let not that be made their *Fault*, that is so much *against* their Will, and their great *Unhappiness* and *Affliction*.

Thus, sober Reader, thou hast a brief Account of this *People*, their *Principles*, and *Practice*, and therefore thou may'st see, if thou pleasest, with how little Reason they are *despised* by some, and *abused* by others; which hath been their Lot, in a large Measure, ever since they have been a People; tho' the whole Bent of their Spirits and Testimony, since God, by his Grace, hath distinguish'd them, has been to *promote the experimental and saving Knowledge of Jesus Christ* in the World, by turning the Mind of all People from the *Darkness* that is in them, to the *Light*

1 Cor.

xiii. 5.

Acts

xxvi. 8

1 John

i. 7.

1 John  
ii. 20,  
27.  
Rom.  
viii. 1,  
to 12.  
John i.  
4, 5.

*Light of Christ which is in them, as the great, singular, and necessary Agent and Principle, by which only Man is enlightened and enabled to see and do the Will of God. For till Men receive and are quickned by this divine Principle, they are Hypocrites and not Christians, Bastards and not Sons.*

Neither can they have true and living Faith, whatsoever they profess; nor can they truly and acceptably worship God, whatsoever they perform. Oh then, let the poor *Quakers*, and their *abused* Principles, have better Entertainment with thee, *Reader*; and do not conclude, because they direct People to the *Light of Christ* in them, that therefore it is a meer *Natural* and not a *divine* Light: Or because they assert *Christ* to be the *Word of God*, and that he is revealed *in the Heart* according to the Scripture, and that the *Scripture* in that excellent Sense, is not so; that therefore *they deny the divine Authority of the Scriptures*, and that the Mind and Truth thereof, as declared by them, is not in *any* Sense the *Word of the Lord to Men*: Or because they don't receive the *Schoolmens Trinity*, that therefore they deny the Scripture-Trinity of *Father, Word, and Spirit*: Or that therefore they deny the *Divinity* of *Christ the Word*: Or that they deny  
Christ

Christ *without them*, who was the *Son of Man*, in a suffering State on Earth, and is now the *Son of Man in Glory*, because *they* exalt and press the *experimental Knowledge of Christ within, as the Truth, Substance, and Excellency of the Hope of the Glory* Col. i. 26, 27, 28, 29. *that hereafter shall be revealed, as being the Riches of the Glory of the Mysteries revealed, and to be revealed in these latter Days,* 2 Cor. xiii. 5. *according to the Scriptures of Truth.* Neither do thou say, they hope to be saved by their *own Works*, because they press the Necessity of Well-doing towards Acceptance with God ; since they maintain, that *no Works that are not wrought by the Spirit of God are acceptable with him* ; or that they hold even such Works to be *meritorious*, because they say, good Works are *necessary and rewardable* : Or that they are forgiven for what they do, and not for what Christ did : Or that they deny the *Use of Means*, because they reject Ungospel ones, and an *Ungospel Use* of Gospel ones : Or that they deny *Baptism* and the *Supper*, because they say, they are but Signs of the spiritual Grace, and that they served but for a *Time*, and that they experience their Accomplishment. Neither say, that they are *uncivil*, and honour no Man, because they forbear such *Titles* and *Ceremonies*, in *which* true Honour and Civility do not consist : Or that they

they are against *Government*, because they cannot out of *Tenderness*, and not *Obstinacy* conform to it in *Matters* relating to *Religion* and *Conscience*; in which *Christ* only is *Lord* and *King*: Since, *Reader*, thou plainly seest, that they believe the *Light* to be *divine*, and the *Scriptures* to be of *divine Authority*; that they own the *Scripture Trinity*, or *Holy Three*, of *Father*, *Word*, and *Spirit*, to be *truly* and *properly One*: That *Christ* is *God*, and that *Christ* is *Man*: That he came in the *Flesh*, *died*, *rose again*, *ascended*, and sits on *God's right Hand*, the *only Sacrifice* and *Mediator* for *Man's Happiness*: That truly *Gospel Means* and *Ordinances* are requisite, and to be reverently practised: That good *Works* are *necessary* and *rewardable*: That all *Men* are to be *honoured in the Lord*, according to their *Degrees*: And that *Government* in *Church* and *State* is *God's Ordinance*, and both requisite and very beneficial.

Now *Reader*, that which remains, is to recommend thee to this *divine Principle* of *Light* and *Life*, which they make the *Root* and *Spring* of all true *Sense* of *God*, and *Religion* in *Man*; even the *Light within*, which they began with, and comes from *Christ*, and indeed is *Christ* the eternal *Word*, and which brings all that follow the *Convictions* and *Leadings* of it, to  
Christ;

Christ ; that is, to his *Nature*, which is *meek, patient, loving, humble, harmless, Self-denying, and holy* ; and hereby to know him in themselves according to Scripture, *to be the Hope of their Eternal Glory*. Who, as he is of *Abraham* after the *Flesh*, *so is he God, the true Light, over all, blessed for ever, and lighteneth all*, in order to *Life and Blessedness*. Unto the Manifestation of whose most holy and blessed *Light within*, thou, *Reader*, art earnestly exhorted. Bring thy *Deeds* to it, and *love* it, and *walk* in it, and thou wilt assuredly have the *Light of Life* ; and thy *Fellowship* shall be with *God, and with his Son and Saints, and the Blood of Jesus Christ his Son* shall cleanse thee from all *Sin*. And what-<sup>1 John</sup>soever Things are true, whatsoever Things<sup>i. 5, 6,</sup> are honest, whatsoever Things are just,<sup>7.</sup> whatsoever Things are pure, whatsoever<sup>Phil. iv.</sup> Things are lovely, whatsoever Things are of good Report, if there be any *Virtue*, and if there be any *Praise*, think on these Things. Which, *Reader*, is I know, most earnestly desired on thy Behalf, by this despised and most abused People, called *Quakers*. So be it. *Amen*.

E

P O S T.

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## POSTSCRIPT.

*Being an Exhortation to all People to turn speedily to the Lord, and seek him while he may be found, whatever Perswasion they are of, or Forms they are under, before the dreadful Day of God's Vengeance overtake them.*

**O** Ye Inhabitants of the World, but more especially you that know this People, and among whom the *Testimony* which they bear, hath been held forth : *Hear, and be intreated for your Souls Sake ! O that ye knew God your Creator, to be also your Redeemer ! who does as certainly visit you by the Spirit of the second Adam, as ever he Created you in the Nature of the first Adam : That as in one you fell, in the other you may arise out of your fallen and foul Estate, and become a reformed, regenerate, and chosen People to God. This is my beloved Son in whom*

1 Cor.

xii. 7.

Titus ii

11, 12.

Rom. v.

10, 12,

18, 19.

22.

Mat. iii

17.

xvii. 5.

Mat. xi.

29.

Isa. lvii

21.

*I am well pleased, hear ye him, said God the Father. And what says Christ the Son? Learn of me, for I am meek and lowly in Heart, and ye shall find Rest unto your Souls. For out of Christ, out of his Spirit and Nature, verily we cannot have Peace: No Peace to the Wicked, no Peace to the Proud and Ungodly, saith the Lord. O Friends, you must take up your Cross daily, and follow him, or ye cannot be his Disciples, his Followers, his People, his Friends, those in whom he is well pleased. Whose Doctrine is not so much the good Words you read in Creeds and Catechisms, as it is the Living and Souls-teachings of his Spirit in your own Hearts; and whose Religion is not Opinion, but Experience, not Notion, but Enjoyment: Life from Death, Conversion, Regeneration: In short, Undeiledness, and Holiness, without which no Man shall see the Lord.*

Rom.  
viii. 1,  
2, 5, 7,  
8, 9, 13,  
14.  
2 Cor.  
xiii. 5.  
Gal. v.  
24.  
1 John  
iii. 3,  
8.  
v. 4.  
James  
i. 27.  
Rom.  
vi. 19,  
20.  
2 Cor.  
vi. 17,  
18.  
vii.  
Eph. vii

Here is the Faith of Jesus: A Faith that overcomes the World, and works by Love, not Violence. Where Zeal and Charity are Companions, and Knowledge doth not puff up, but lives and works by Obedience, this is the Faith and Religion of Jesus: All others are the Faith and Religion of Hypocrites and Devils; which they may have, and be Hypocrites and

34.  
1 Thes.  
iii. 13.  
Heb. xii.  
14.  
1 John  
v. 4.  
2 Cor.  
x. 5.  
James  
ii. 19,  
20.

and Devils *still*: For though they believe their Faith works not by Love, and though they know the Truth, they obey it not.

Wherefore Friends, it stands you much upon, to see what Faith and Religion you have; and not flatter yourselves on to  
 Gal. vi. *Perdition*. If it be the *True*, the *Pure*, the  
 7, 8. *Undeiled*, according to the Apostle, James  
 v. 22. i. 27. then you will have light Hearts, and easie Consciences, and an *Hope that will not make you ashamed*: Else, believe it, *Heaviness, Anguish, and Tribulation* will  
 ii. 8, 9. (*whatever be your Profession*) overwhelm you, in the Day that God shall enter into Judgment with you. For which Cause, O my dear Country Folks, and People, be  
 Ps. xcvi. entreated, *while it is to day*, to turn unto  
 7. the Lord with all your Hearts, and bear-  
 Heb. iii. 7, 8, 13. *ken to his Voice*, in your own Consciences, that calls you to Holiness, and *harden* not your Hearts against his Reproof, for  
 2 Cor. v. *the Reproof of Instruction is the Way to*  
 10. *Life; endless Life*. Did you but see that  
 Prov. i. 23. *God sees you every where, and in every*  
 vi. 23. thing, and that *continually*, it would abundantly alter the Case with you. Then  
 Ps. xliiv 21. *would you say as one of old, The Lord*  
 cxix. 7. *was here and I knew it not*. Certainly,  
 Jer. xvii 22, 23. *Fear, holy Fear*, would take hold of you,  
 an

an *Awe of the omnipresent Majesty* would  
 feize you, and you would not do that be-  
 fore God, which you would be *ashamed*  
 Men should see you do. For no Place is  
 secret to him: The *Light and Darknes*  
*are alike*: His Witness is with you as much  
 alone, as in Company; and may perhaps  
 be better heard by you.

Sin not then in the Face of God, in Con-  
 tempt of his Witness, in Despight of his  
 Spirit that is in you; but hear it, receive  
 it, and love it, and you will be born of it,  
 and become the Children of him whose  
 Eye *penetrates* the darkeſt Coverts, and  
 findeth out the ſecreteſt Corners, *even he*  
*that ſearches the Heart, and tryes the Reins*  
*of Man, and ſets his Sins in order before*  
*him, and telleth unto him his moſt inward*  
*Thoughts.*

Jer.  
xxiii.  
24.  
Amos  
ix. 2, 3  
Rom.  
vi. 21.

Pſ. xciv  
12.  
cxxxix.  
3.  
Amos  
iv. 13.  
2 Pet.  
iii. 11.

This being the Caſe, what manner of  
 Perſons ought you to be, O you Children  
 of Men! Do not ſatisfy yourſelves with  
*Out-fides*, with a *Name*, a *Profession*, a  
*Church-membership*, &c. For 'tis not what  
 you ſay, but what you do. But *turn in*,  
 and examine your own Hearts, ſee how  
 they ſtand affected towards God, and his  
 Law and Truth in your inward Parts.  
 Be *ſtrict* and *true*, in the Search, as you  
 would

Isa. li. would save your Souls. If your Minds  
 6, be set on *Heavenly* Things, and that *Holi-*  
 Jer. *ness* and *Charity* be the zealous *Bent*  
 xxxi thereof, well will it be with you for  
 33. ever : *To live then will be Christ, and to*  
 Heb. *die will be your eternal Gain. For blessed*  
 viii. 10, *is that People and Nation whose God is the*  
 11, 12. *Lord.* But if the Love and Spirit of  
 Phil. i. the World prevail : If *Pride, Covetous-*  
 12. *ness* and *Luxury, Envy, Bitterness* and  
 Pfal. *Vain Glory*, that are so very opposite to  
 cxliv. the Will and Nature of God, and his  
 15. holy Lamb ; if these Things have Pow-  
 Prov. er over you, flatter not yourselves,  
 xv. 8, 9. you cannot be true *Christians*, nor in  
 Isa. i. Favour with God, for you take his Name  
 15, 16, in vain : And your very *Prayers* and *Ob-*  
 17, 18. *lations* are an *Abomination* to the Lord,  
 Prov. in that State. God calls for the Heart :  
 xxiii. *My Son give me thy Heart* : He has  
 26. given Man the rest ; but *That* God will  
 Gal. vi. have for himself, if Man will have him  
 7, 8. for his God and Friend. Cozen not your-  
 selves therefore, O ye Sons and Daugh-  
 Rom. ters of *Adam* ! for believe it, *such as*  
 xlii. 11. *you sow, such you must reap, and there is*  
 1 Cor. *no Repentance in the Grave.* And a short,  
 xv. 34. but great Work will God do in the Earth ;  
 Eph. v. and great Judgments, of divers Kinds,  
 14. will begin it, and they are at the Door.  
 2Tim. *Yea,*  
 ii. 26.  
 Joel ii.  
 3.

Yea, they are begun, if ye could but see them.

O awake then, awake out of the dead Mal.iii.<sup>2.</sup>  
 Sleep of this World ! Behold the Judge is iv. 1.  
 at hand, and the *Mid-night-Cry* is coming Mat.<sup>xxiv.</sup>  
 upon you as a Thief in the Night. Prepare, 42, 43.  
 prepare, or you are excluded for ever ! 44, 46.  
 And remember, Salvation is from Sin, or xxv. 13.  
 it will never be from *Wrath* ; so saith the i. 21.  
 Angel, *Thou shalt call his Name Jesus, for* i John  
*he shall save his People from their Sins : For* iii. 5, 8.  
 it is the *Pure in Heart that see God*, and i Pet.ii.<sup>9, 21.</sup>  
 nothing *unlike* him can please him, and Mat. v.<sup>8.</sup>  
*less* live with him for ever. Isa. liv.<sup>12.</sup>

xxii. 12.  
Jer.xxxi

The eternal God *reach* unto you by Psal.<sup>9.</sup>  
 his powerful Spirit, *break* your Peace in xxxiv.<sup>18.</sup>  
 the Broad-Way, *touch* you deeply with a li. 10.  
*Sense* of your Disobedience to him, give Zack.<sup>xii. 18.</sup>  
 you true Contrition and Repentance, and Rev. i.<sup>7.</sup>  
*create in you a clean Heart, and renew a* Mat.<sup>vii 21.</sup>  
*right Spirit within you : To conclude,* Rom.<sup>ii. 13.</sup>  
 Make you holy, make you zealous, and Mat.<sup>xiii. 46.</sup>  
 make you charitable ; that you may *do*, Prov.<sup>viii. 18,</sup>  
 as well as *say*, and not only profess, but 21.  
*possess* the Truth of the Living God in Isa. xlv.<sup>3.</sup>  
 your *inward Parts* : That *Pearl of Price*, AAs iii.<sup>10.</sup>  
 that *hidden* and *eternal Treasure*. So i. 6, 7.  
 shall you know that the *Times of Refresh-*  
*ing are come from the Presence of the Lord,*  
 and 8.

Pfal. xlv. 6. and that the Kingdom is again restored un-  
 Heb. i. 8. to Israel! *ISRAEL*, the Prince of eter-  
 Isa. ix. 6. nal Peace, who hath prevailed with God  
 Rev. xxii. 20. for Man ; whose Scepter is a Scepter of  
 Righteousness, and of whose Dominion there  
 shall be no End. So come Lord Jesus, and  
 come quickly. Amen.

*Writ, in Behalf of the said  
 People, for the Informa-  
 tion and Good of all, by*

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